357 like a member of the family (No. 19, p. 13). The adopted
597 person does the work around the house, tends the cattle, and
592 tills the fields, but he cannot acquire any property. If he wishes to give up his job and offer his services to another master, he may do so at any time, but the former master has so many indirect means at his disposal to force the servant to stay that most of those who have themselves adopted spend the rest of their lives with the same master.

592 Thus, the circle of dependents or retainers of any prosper-
554 ous and influential Murundi consists of these domestic servants,
573 of impoverished relatives and parasitic friends, fortune-hunting flatterers, and economic and political dependents of all sorts. Every day they pay homage to him in his kraal and accompany him wherever he goes. The greater the master's reputation, the larger is his entourage. It is rare that one sees a Mutussi of high status walking with an entourage of less than a dozen persons and often with as many as 20 to 30. In Urundi the entourage is called mafuatano; in Ruanda where the same institution exists it is referred to as bagaragu.

681 Debt slavery does not exist in Urundi. The Barundi, how-
[561] ever, have a great variety of very drastic punishments (ikihano) for violations of the law causing damage to life, limb, and property. In most cases the guilty party or his relatives or clan may atone for the misdemeanor or crime by a smaller or larger payment in the form of produce, cattle, salt, pearls, iron, etc. The amount is determined by the mutwale who acts as the judge (p. 94). If it is a case of a serious crime, manslaughter, murder,
628 or a serious injury, the kin group or clan vendetta (see p. 105)
672 becomes operative; this is done with the cooperation of the au-
681 thorities. The injured party or, if he has been killed, his kin group attempts to seize the wrongdoer by any means at their disposal. If the latter takes refuge in a neighboring province beyond the avenging arm of the injured kin group, an attempt will be made to catch one or several of his wives, children, brothers or sisters, close relatives, or members of his clan in his place. The captive is bound and locked up until his family obtains his freedom by paying a large amount of ransom money. This is forthcoming